The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 8.] BELFAST, AUGUST 1st, 1881, [For Gratuitous Circulation.

ON the last Saturday in June, the children of Mountpottinger Church held their annual excursion. Major Crawford was kind enough to let the children and friends into his grounds by the sea shore, where, notwithstanding a few showers, a happy day was spent; after an abundance of milk and buns, lemonade and cake, each scholar got a package of sweets, and Mr. Wright scattered several pounds of nuts and ginger-breads, which the boys and girls scrambled for very heartily.

KILLINCHY, COUNTY DOWN.—On Sunday, the 26th ult., the Rev. J. J. Wright preached the Sunday-school sermon, when a collection was taken up on behalf of the children's annual entertainment. The Rev. J. Kennedy gave an address to children and parents on Tuesday, after which a very happy field-day took place.

HOPETON STREET SUNDAY-SCHOOL.

IT is gratifying to observe that, during the past month, the interior, as well as the outside portion of the school building has undergone thorough cleansing and repair, which there can be no hesitation in saying will add considerably to the comfort and health of the children and teachers who attend. The room now presents a bright and cheerful appearance; and the Missionary Committee will no doubt feel amply repaid in the wise expenditure of a little money, and so help forward the good work that is being done.

The Children's Floral Service took place in the Church of the Second Congregation, Belfast, on Sunday, 3rd July. We copy from *The Belfast Morning News* an interesting account of the proceedings.—

FLORAL SERVICE IN THE CHURCH OF THE SECOND CONGREGATION.

THE annual Children's Floral Service in connection with the Second Congregation, Rosemary Street, took place at four o'clock yesterday afternoon in the church. The attendance was very large, and included the children from Rosemary Street, Hopeton Street, and Mountpottinger Schools, and a great number of visitors. The interior of the church presented an appearance of great beauty. The pillars supporting the gallery were wreathed with flowers and evergreens; around the gallery were hung festoons and garlands, while the gas brackets were similarly enriched. The pulpit was beautifully decorated with flowers, and in front of it stood a magnificent floral trophy. Two lines of evergreens crossed the church diagonally, being florally decorated at intervals, and from their point of intersection above the centre of the middle aisle was pendant a choice selection of plants. The air was redolent with scent and heavy with the perfume of flowers, and the whole scene, from the cheerful faces of the little ones, who occupied the centre of the edifice, to the brightness of the tiniest of their gaily-tinted floral fellow-beings, was of a character to win the admiration of even the most callous observer. There seemed a close analogy between the joyous colouring of the flowers and the careless, happy expression, worn by every young brow. Just as the mutely eloquent beauty of the children of the garden appealed to the outer, so did the innocent wonderment of the boys and girls touch the consciousness of the inner senses. If one sought to pursue the parallel further, there was a graver side to the analogy. The flowers radiant in their variety of colour, and filling the atmosphere with their perfume, would, ere many hours had come and gone, be faded, scentless, and unsightly. The beauty of outline, the richness of hue, the variety of scent, all gone, their leaves and petals before another week had closed would be merged in one common fate of decadence and unsightliness. And the children? Of all who gathered there, how many representatives were there of hopes destined to be blighted, of aspirations fated to be crushed, of dreams from which the only awakening shall be the realization that the fruit of life's tree is as the Dead Sea Apple, luscious to the eye, soft to the touch, but turning to bitter ashes in the parched mouth of the seeker after life's pleasures, the followers of life's ambition, its love, its riches? And yet it could

not have failed to strike the spectator that not even the gloomy curtains of pessimism could shut out the brightness from that scene, or dim the lustre of an assemblage of two things the most delightful that flourish beneath the sun of heaven—sweet, bright flowers, and joyous, happy children. The service was inaugurated by the singing of a hymn, given out by Mr. J. M. Darbishire, "We meet again in gladness," and the church rang, and the flowers and festoons trembled, as the reverberations of the music mingled with the scent of the summer's wealth. The hymn over, Rev. J. C. Street read the matchlessly beautiful story of the calling of the child Samuel, and commented simply, yet eloquently, as he read, upon the wondrous passage in the life of him of whom it is recorded that in his tender years he was the chosen prophet of doom to the house of the aged High Priest of Israel, even as in the twilight of his days he denounced the judgment of the Lord against the disobedient monarch of the chosen people. Touchingly, and in language suited to the majority of his auditory, the reader applied the story of Samuel to the daily life and daily practice of his child-hearers. "Open the door for the children" was next sung, and again Mr. Street read to the congregation, this time a passage from the Psalms. Another hymn succeeded, "Come to the Father," and its almost unimpeachable rendering was followed by a voluntary on the exquisitely toned organ. A prayer, in which the pastor spoke on behalf of his little flock, in language such as that all might comprehend, and in spirit join, gave a "dim religious light" to the service. Rev. Mr. Street then addressed the children. He said he had had little or nothing to do with the arrangements that had made the church so beautiful, and he, in thinking of the loving thoughts and the loving labour that had had that beautiful result, did not think it wrong or out of place that he should thank those whose work had produced it. In a brief discourse, full of simple eloquence, he dwelt on "beauty, harmony, and holiness," and their relations to one another in nature, and in the lives of men and women, of boys and girls; and he concluded by exhorting the children to make their lives beautiful, and and to bring them into harmony, so that the goal of holiness might be attained. "The great by-and-by" was sung by the congregation, after which "Our Father" was chanted by the little ones, to the strains of the organ. This chant is always one of the features of the ritual of this church, but it seemed to us as though its rendering yesterday in the fresh young voices of the children was the apotheosis of its beauty. It may not be out of place to mention here, what we omitted to state in describing the decorations of the church, that each child held a tiny bouquet of flowers in his or her hand, and this, together with the circumstance that nearly every one present wore flowers, heightened the effect, and added to the beauty of the scene. The attractive and interesting proceedings were brought to a close by Rev. J. C. Street pronouncing the benediction.—(Copied from *The Belfast Morning News.*)

BOOK NOTICES.

"Loss and Gain in Recent Theology." By DR. JAMES MARTINEAU.

The "old man eloquent," whom we all look up to as a Master in Theology and Philosophy, has never written a sermon or essay which indicated greater power or a more thorough appreciation of the theological problems of the age, and the distinction between the essential principles of religious thought which remain always the same, and the changing theological opinions which are always fluctuating.

After a brief reference to the circumstances which occasioned the Address, Dr. Martineau states his general subject as follows:—

Is it true, as we are often told, that our prophetic function is gone, and that the naturalist is henceforth to take our place as well as his own?—that the divine meanings in human things are all a dream, and we really "live by bread alone," and not by mystic words overhead from God?—that the story of our earthly days is a detected failure, a disenchanted romance, instead of a rudimentary eternity? Has anything recently happened to our nature that we must despair of it? or to the universe, that its only infinitude is that of space, without the deeps of any spiritual heaven? Guarding ourselves alike against the obstinacy of old illusions and the levity of new, let us measure, if we can, some of the admitted changes of religious conception since the time when we first studied together; and see whether they snatch our commission from us, or leave us still a gospel to

preach, a kingdom of God to bring in, an immortal life to expect.

We have no doubt had much to unlearn in our method of building up and supporting religious faith in others and in ourselves. Instruments of persuasion once ready to our hand have become unavailable. We have overstrained, perhaps, the search for final causes, and made providences out of trifles. Or, we have tried to reach the Creator by dating the beginning of the world; or, to establish a monoply of revelation by maligning the great heathen religions and philosophies; or, to extort a proof of eternal life from the records of Christ's resurrection. In the first humiliation of such mistakes, it is natural to feel helpless and disarmed. But are we then reduced to silence, because we have once spoken foolishly for God? The everlasting realities take no notice of our false logic, but hold their course to meet us when we no longer mistake their track. How the momentary loss may turn to a permanent gain may be best seen if we concentrate our attention on one or two leading and recent instances of superseded theological beliefs.

Dr. Martineau considers in the first place "the total disappearance from our branch of the Reformed Churches of all *External Authority* in matters of Religion." Are we, he asks, to despair of our office, because what was once used as a Divine Text-book has become a humam literature? On the contrary, the reply is, it is "a noble, though severe advantage that we are driven from words to realities, and must sink right home to the inward spring of religion in our nature and experience." "Our attitude towards Scripture thus becomes the same which has long been familiar to the Society of Friends; simply assuming that the spirit of God, which in the old time wrought their elements of sanctity into the pages of the Bible, lives and operates for ever in the human soul, renewing the light of Divine truth, and kindling eternal aspirations; so that the day of Pentecost is never past, and there is still a tongue of fire for every Evangelist."

The second great change is stated as follows:

And now take the measure of another great change which, though gradual and timid in its advance, has for us reached its completion within our own memory—the disappearance from our faith of the entire *Messianic mythology*. I speak not merely of the lost "argument from prophecy," now melted away by better understanding of the Hebrew writing, or of the interior relation, under any aspect, of the Old Testament and the New; but of the total discharge, from our religious conceptions, of that central Jewish dream which was always asking, "*Art thou He that should come, or look we for another?*" and of all its stage, its drama, and its scenery.

Here also the question is what effect has this great change on our personal growth of religious life? It is answered as follows:

Where, then, do we stand, on the dissolution of these scenic dreams? Is their fading away a mere loss, abandoning us to a desolate negation? When you think most reverently of Christ, when you most lose yourself in God, when you are clearest in immortal hope, do you wish them back again? Would they overfill, or would they disappoint, the measures of your spirit in such hours? May we not say that the more Divine life awakes within us, the less do we ask, and the less can we bear, that its infinite objects and elements should be rendered finite by being brought into the plane of Perception? It is only in the rudimentary stages of piety that men crave tangible objects or feigned pictures on which to fasten their wonder and veneration. The perennial fountains of Religion lie in the deepest wells of our nature, in the primary essence of the Reason and the Moral consciousness; but, to suit the ease of "the natural man," there is constant tendency in more superficial faculties to take possession of it as it rises, and treat it as their own. Imagination is delighted with it, mistakes its character, and plays with it perilous experiments of colour and of form; which at last tempt the Senses themselves to claim it, and set it fast in some "graven image which shall not be moved." Invert this order of degeneracy, and you recover the purity and reality of faith. Iconoclasm has already dispossessed the Senses: the perishing of Mythology is fast bringing Imagination to repentance and inducing it to lower its sceptre; and we reach the ultimate simplicity of Christ,—"the Spirit which beareth witness with our spirit, that we are the children of God."

We should like to quote every word of the glowing passages that follow, but are compelled to hasten on to the concluding words. They are very touching, and none of the old students

could have failed to have been deeply impressed by the reference to another reverend master, John James Tayler.

Dear Friends and Brothers, if it is well, in this work of ours, to begin with the Heathen idea of perfection and *know ourselves*, it is indispensable to go on to the Christian and *forget ourselves*. Here lies the secret of spiritual power. Our own brief experience, as well as all Christian history, attests this. When I look back over the two generations that are clear to me in memory or in record, and among the inevitable varieties of worth, notice the figures and features that survive in thought, the differences are full of pathetic lights and shades. The vain and empty are simply gone without a trace, their egoism melted into nothingness. The hard and opinionative are remembered indeed, and with homage to their integrity; but remembered with a smile, as belonging to the past; or, if more, only on account of some redeeming enthusiasm or tenderness which hinted a suppressed fire within. But the forms that are still radiant, the eyes that have not lost their glow, and are still as if near to us in the distant air, are those of loving and trustful disciples, surrendered to faithful service, and spending in it, with child-like simplicity, the gifts of genius or the affluence of culture. Your own hearts will testify that it is no mere personal accident if Channing, inspirer of my youth, and John James Tayler, the friend of my full age, live before me among the dearest and most sacred figures of my past, and of my future. It is their purity of soul, their constancy in duty, their tenderness of affection, their life in God, that joins them to the train of Christ, and mingles them with the lengthening procession of saints. Their work is in your hands: may the grace and power of their spirit be continued in your hearts.—*Inquirer.*

This book may be had at the Depository for 10d.

"*Positive Aspects of Unitarian Christianity.*"

We understand that the Committee of the British and Foreign Unitarian Association have decided to bring out the Affirmation Lectures at One Shilling. These Lectures, lately delivered in London by eminent ministers of our denomination, have been selling at 3/6. They are now to be published at so low a price as one shilling, in order that the humblest of our body may be able to obtain a copy. As the Lectures may be considered not only the latest but also the best and fullest exposition of the "Positive Aspects" of our faith, we could recommend no better book to be in the possession of our readers, or as a gift to anyone inquiring what we Unitarians believe. Copies may be ordered now at the Depository, 33 Donegall Street.

"*Belief in God: an Examination of some Fundamental Theistic Problems.*" By M. J. SAVAGE.

"Believing that the true way of escape from the slough of Despond is by going straight through it to the other side, like 'CHRISTIAN,' and not crawling back to the starting point abject and mud-bespattered, like 'PLIABLE,' the author dedicates this book to those who agree with him in this opinion." Such a dedication is so attractive that we feel tempted at once to play the "CHRISTIAN" to this nineteenth century light and say, "lead thou me on." Who would be PLIABLE, to go back, "abject and mud-bespattered," into the City of the Everlasting No, which is the modern equivalent of Bunyan's City of Destruction? Who would not press on to the Everlasting Yea, to the pleasant Beulah hills, where we can look down contented to see Faith and Reason pasturing their flocks side by side? There is no strife between the herdsmen there. Faith is demonstrative, and science is only faith verifying its own hypotheses. The long estranged brethren, like Esau and Jacob, are linked in a fraternal embrace; and the conflict of ages, between those who set up to be Nature's priests and those who claim to be priests at a more awful and exclusive shrine, is now at an end. This is the attractive programme which Mr. Savage holds out to us in a series of eight Sunday morning addresses on Theism, which have reached us from the other side of the Atlantic.—*Christian World.*

May be had at the Depository, 33 Donegall Street, for 4/6; by post 4/9.

"*The Sunday School Hymn Book.*" Third (Revised) Edition. London: Sunday School Association, 37 Norfolk Street, Strand.

We are glad to welcome a further improved edition of this excellent Hymn Book (which is now sold for 6d.), edited by our friend Rev. Dendy Agate, B.A. The new edition contains 391 Hymns, including many of the best modern

ones, compiled from various sources; among them we notice many of the favourite Hymns which have appeared in the *Hymns and Choral Songs*, published by the Manchester Sunday School Association. In the majority of cases the date and name of writer are added. We hope this book may be widely circulated, and have much pleasure in recommending it to our Sunday Schools.

Lo, here is God, and there is God!
Believe it not, O man!
In such vain sort, to this and that
The ancient Heathen ran.
Though old Religion shake her head,
And say, in bitter grief,
"The day behold, at first foretold,
Of Atheist unbelief."
Take better part, with manlier heart,
Thine adult spirit can.
Receive it not, believe it not, O man.
Believe it not O man!

Is there no prophet soul the while
To dare, sublimely meek,
Within the shroud of blackest cloud,
The Deity to seek?
'Midst Atheistic systems dark,
And darker hearts' despair,
That soul has heard, perchance, his word,
And on the dusky air
His skirts, as passed He by, to see,
Hath strained on their behalf,
Who, on the plain with dance amain,
Adore the golden calf.

Take better part with manlier heart,
Thine adult spirit can;
"No God, no truth," receive it ne'er,
Believe it ne'er, O man!
But turn not then to seek again
What first the ill began.
No God, it saith: ah, wait in faith
God's self-completing plan;
Receive it not, but leave it not,
And wait it out, O man!

Devout indeed! that priestly creed,
O man reject as sin!
The clouded hill attend thou still,
And him who went within.
He yet shall bring some worthy thing
For waiting souls to see;
Some sacred word that he hath heard,
Their light and life shall be;
Some lofty part, than which the heart
Adopt no nobler can,
Thou shalt receive, thou shalt believe,
And thou shalt do, O man!

Belief in God—M. J. Savage.

ALLEN AND JOHNSTON,

(PROPRIETOR, ROBT. S. ALLEN,)

General and Classical Book Printers,

STATIONERS, &c.,

40, 42 UPPER ARTHUR STREET,

BELFAST.

BOOKS BOUND IN EVERY STYLE, CHEAP.

THE NEW

WILLCOX AND GIBBS SILENT SEWING MACHINE

WITH AUTOMATIC TENSION.

It can be used at once, and without instructions by beginners, since literally nothing in the management of the Machine is left to the management of the operator; and even in the hands of learners it ensures beautiful and delightful work.

It is the most perfect Sewing Machine yet introduced, in design, in construction, and in finish. SOLE AGENTS:

RIDDEL & COMPANY,

DONEGALL PLACE, BELFAST.

W. GIBSON & Co.'S

HARD METAL, DOUBLE PLATED

Tea & Coffee Sets, Spoons, Forks, &c.,

Are recognised the most economical Ware made. Unlike the ordinary Plated Ware, they possess all the qualities of Sterling Silver, except intrinsic value, and are practically indestructible by Family, Hotel, Club, or Restaurant use.

W. G. & Co.'s Plated Ware is used in all the principal Hotels and Restaurants throughout the country.

WM. GIBSON & Co.

MANUFACTURING GOLDSMITHS & SILVERSMITHS,

DONEGALL PLACE & CASTLE PLACE

BELFAST.

Henry Ferguson,

CLOTHIER and OUTFITTER.

I am now showing a splendid selection of Goods for

SUMMER,

HAVING A FIRST-CLASS CUTTER,

Customers may rely on having their orders finished in superior style.

8 BRIDGE STREET,

BELFAST.

F. RITCHIE & SONS, BELFAST.

MANUFACTURERS OF

MANURES,

Also ROOFING,

And all other kinds of FELT,

POTATO MANURE, BONE MANURE,
TURNIP MANURE, GRASS MANURE,
GRAIN MANURE, BONE FLOUR,
SPECIAL MANURE FOR ALL CROPS.

WE beg to state that we are in a position to offer a genuine good Manure, that must produce satisfactory results, We feel that we are warranted in saying so much from the fact of our being the largest and oldest manure Manufacturers in this country, and also from the fact of our being in a position to procure raw material abundantly and cheaply.

Our Manure has always been considered one of the best and most reliable in producing good crops, and we have much pleasure in informing our friends that we have now so arranged our Machinery and Apparatus, that the manufacture is self-acting and uniform, The Manufactured Manure is dry, friable, and of the usual good quality.

Our long-continued experience and knowledge of the chemical composition and value of various materials enable us to select and combine in the most efficient manner, thus producing good and valuable fertilizers.

We profess to manufacture cheap, but not low priced Manures, and from the extent of our production, are enabled to sell at a moderate profit per ton, thus giving to Agriculturalists, Manures second to none in the kingdom, quality and price considered.

The length of time our manures have now been before the public, and the rapidly increasing demand, are the best guarantees we can give of their value, and of the estimation in which they are held.

IF NO AGENT IN YOUR DISTRICT, ORDER DIRECT.

Also Manufacturers of

PATENT ROOFING FELT,

FOR COVERING HOUSES, &c.

AND FOR FOUNDATIONS AS A PREVENTATIVE OF DAMP.

Price ONE PENNY per Superficial Foot.

BEING the largest manufacturers in the United Kingdom, and having powerful and improved machinery, we are enabled to produce Roofing Felt, thoroughly saturated with imperishable Bitumen, and so closely compressed, that it is rendered impervious to rain, or snow, or wind, and, therefore, well adapted for covering houses of every description at less than half the cost of slates.

The Felt being light, the rafters and sheeting of a roof need not be stronger than what is requisite to carry the workmen engaged in the erection.. The great advantages of our Felt are—

Cheapness, Lightness, Ease of Application, and Durability.

BY USING OUR

"CIRCULAR," or "BOW-AND-STRING GIRDER ROOF,"

spaces of sixty feet and upwards, free from centre supports, can be *quickly*, *cheaply*, and *effectually* covered. making a handsome roof, admirably adapted for Manufactories, Grain and Straw Yards, Railway Sheds, &c., &c. We have erected many of these light and graceful roofs, upwards of 50 feet span, with perfect success, and can with confidence refer to those parties for whom they were erected.

FRANCIS RITCHIE & SONS.

BELFAST 1*st January*, 1881.

THE

CASTLE RESTAURANT,

QUEEN'S ARCADE,

DONEGALL PLACE, BELFAST.

COFFEE ROOM, LUNCHEON BAR, GRILL ROOM

ON THE GROUND FLOOR.

GENTLEMEN'S DINING ROOM, LADIES' SALOON,
PRIVATE ROOMS, SMOKING ROOM,
DRESSING ROOMS, AND LAVATORIES.

George Fisher, Proprietor.

G. A. SMITH,

(LATE OF GIBSON'S)

Practical Watchmaker, Jeweller, & Optician,

10 CORN MARKET, BELFAST.

Fine Keyless Watches, adjusted for heat and cold, the finest Watches made, I make a leading article by offering at a price that at once commands attention.

A select and general assortment of high-class goods to choose from.

Repairs in all departments executed with great care under my personal supervision.

A TRIAL SOLICITED.

G. A. SMITH.

(Successor to the late R. Smith),

10 CORN MARKET, BELFAST.

THE NEW

CHINA and ASSAM

TEA HOUSE.

The best house for really fine Teas and high-class Grocery Goods, at Moderate Prices.

M'GIFFIN, BROTHERS,

TEA MERCHANTS
AND GENERAL GROCERS,

28 & 30 NORTH STREET, BELFAST.

(ONLY A FEW DOORS FROM BRIDGE ST.)

GEORGE GALLOWAY,

11 BOTANIC AVENUE, BELFAST.

House Painter and Decorator.

Imitator of Fancy Woods and Marbles &c., &c. Designer, Gilder, Glass Embosser, Sign Writer, Paper Hanger, Stained Glass Painter, &c., &c.

Holder of Five Prize Medals, London and Belfast.

Estimates Furnished and competent men sent to all parts of the country.

GEORGE GALLOWAY, 11 BOTANIC AVENUE

(Late of G. & A. GALLOWAY.)

BOOKS.

SCOTCH SERMONS. MacMillan & Co. Published at 11/6. To be had at the Depository, 33 Donegall Street, for 8/-

THE STORY OF RELIGION IN ENGLAND. By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.

TALKS ABOUT JESUS. By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.

PLAY WITH YOUR OWN MARBLES, And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.

JESUS OF NAZARETH. By Edward Clodd To be had at Depository for 4/6.

THE LIFE AND TEACHINGS OF THEODORE PARKER. By P. Dean. To be had at Depository for 2/-

STORIES FROM THE LIPS OF THE TEACHER. By O. B. Frothingham. To be had at Depository for 1/6.

YOUNG DAYS. One penny monthly. Last year's volume for 1/2.

(The above were noticed in Number 1 of "The Chronicle and Index.")

THE BIBLE OF TO-DAY. By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.

THE LIGHT OF ASIA or the GREAT RENUNCIATION. By Edward Arnold. Fifth Edition. May be had at the Depository for 2/-.

DISCOURSE ON MATTERS PERTAINING TO RELIGION. By Theodore Parker. It may be had at the Depository for 1/6.

(The above were noticed in No. 2 of "The Chronicle and Index.")

TEN SERMONS OF RELIGION AND PRAYERS. By Theodore Parker. To be had at the Depository, for 2/-.

STORIES FROM THE BOOK OF GENESIS. By Richard Bartram. It may be had at the Depository for 10d.

SPRING SUNBEAMS.—Second Edition, 1d.

PHILOCRISTUS. Published at 12/-. May be had at the Depository for 9/-

(The above were noticed in No. 3 of "The Chronicle and Index.")

THE LIFE OF JESUS. For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.

THE FAITH OF REASON. By. J. W; Chadwick. Sold at 33 Donegall Street, Depository, for 4/2.

WHAT MUST I DO TO BE SAVED? By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.

TRANSYLVANIAN RECOLLECTIONS. By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.

(The above were noticed in No. 4 of "The Chronicle and Index.")

RABBI JESHUA: An Eastern Story. London: C. Keegan Paul & Co. The price of the book at the Depository is 2/10.

WHAT MUST I DO TO BE SAVED? By Colonel Robert Ingersoll. Third Edition. price 3d.

(The above were noticed in No. 6 of "The Chronicle and Index.")

Any book or Periodical may be obtained at the Depository, 33 Donegall Street.

SUBSCRIPTIONS.

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following Subscriptions:—

For 1880.

DROMORE.

Rev. W. B. Miniss, ...	£0	5	0

For the current year—

John Clarke, ...	£0	2	6
Alexander Rea, ...	0	2	6
Samuel Beck, ...	0	2	0
William Lilburn	0	1	0

WHAT MUST I DO TO BE SAVED?

BY

COLONEL ROBERT INGERSOLL,

80 pp. PRICE THREEPENCE.

One of the most telling and powerful pamphlets ever written on the subject.

To be had at the Depository, 33 Donegall Street.

BRITISH AND FOREIGN

Unitarian Association

JUST PUBLISHED IN ONE VOLUME. PRICE 3/6.

TEN LECTURES

ON THE

Positive Aspects of Unitarian Thought and Doctrine—

The Affirmation of God.	Rev. R. A. ARMSTRONG, B.A.
Worship and Prayer.	,, Dr. G. VANCE SMITH.
The Supreme Moral Law.	,, W. BINNS.
Man the Offspring of God.	,, H. W. CROSSKEY, F.G.S.
Salvation.	,, ALEX. GORDON, M.A.
Jesus Christ.	,, C. BEARD, B.A.
The Bible.	,, Prof. J. E. CARPENTER, M.A.
The Religious Life.	,, T. W. FRECKELTON.
The Church.	,, H. IERSON, M.A.
The Future Life.	,, C. WICKSTEED, B.A.

*** The object of the Association is "to promote the principles of Unitarian Christianity. Besides publishing books and tracts, of which it distributes annually a large number in grants, it gives aid to congregations, and towards the support of Missions, in various parts of the United Kingdom. The ordinary annual subscription entitling to membership is one guinea; and for ministers, 5s. Payments to the Local Treasurers, or to the Secretary, the Rev. Henry Ierson, M.A., at the Office, 37 Norfolk St., Strand, London.

Printed by Moat Brothers, 11 Rosemary St., for the Unitarian Society, and Published at their Depository, 33 Donegall Street, Belfast.